

THE LAST  
CONFLICTS and DEATH  
O F

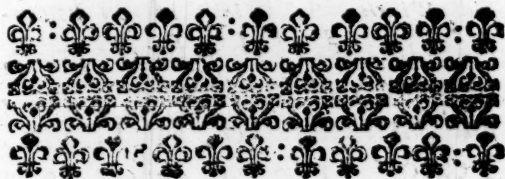
Mr THOMAS PEACOCK,  
Batchelour of Divinity, and  
fellow of *Brasen-nose Col-*  
*ledge in Oxford:*

Published by E. B. from the  
Copy of that famous Divine,  
Mr Robert Bolton, late Minister  
of *Broughton in North-*  
*hampton-shire.*



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## THE PREFACE TO the READER.

Christian Reader,

**H**ad not performed  
a trust, had not I  
published this ensu-  
ing Narrative; and  
I had not paid a debt  
which I doe and shall ever owe to the  
Publike, had not I made it common.  
M<sup>r</sup> Bolton (a man of precious me-  
mory, and famous in his generati-  
on) desired me upon his death-bed,  
to publish such of his papers as I  
thought fit for the Presse, which I  
have already done. This copy be-  
ing found amongst them, (though  
A 2                      penned

## The Preface

pennd by another hand) I durst not withhold, being to my knowledge intended by him for the presse, in memory of his familiar friend, and spirituall father, M<sup>r</sup> Thomas Peacock; who was a very Godly Minister of Christ, and of rare example for humility and holines of life, for a Religious care in educating his scholars, and for exceeding charity to the bodies and souls of poor distressed Christians. And yet this godly man, that for piety had in him the root of an Oak, when God cast him upon his bed of sickness, and suffered Satan to winnow him, he was no more in his hands then a leaf tossed too and fro with the winde. Gods dealings with him in these his last conflicts, are of singular use in these present times, in which the ends of the world, and the dreggs of schisme and sinne are come upon us at once.

First,



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to the Reader.

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*First, for caution to the true servants of God, to take heed of small sinnes; for from the lesser sinnes and infirmities of Mr Peacock, the Devil did thence take a rise to cast him into the most bitter spirituall desertion that we shall lightly read of: under which he had sunk, had not God wonderfully put to his hand, by making the issue of his afflictions more glorious and comfortable, then the combate was grievous and terrible. It was a memorable saying of Francis Spira, which he spake to his mournfull children and friends, beholding that sad spectacle of his finall despaire, earnestly wishing them to take heed of committing the smallest sinnes against conscience; By this means, saith he, I fell into greater sinnes, till I came to deny the Gospel of Christ, and after that to renounce it in writing, and deliberately to sub-*

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*scribe to it with my hand, though* (saith he) I heard a voice in my conscience telling me, *Spira*, doe not subscribe it; after which I thought I heard the voice of Christ whom I denyed before men, to pronounce the sentence of death upon my soul, and to exclude me from salvation. And thus he dyed.

*Secondly, for confutation of sundry soris in Religion, in these unhappy dayes of Civill warre, as naturally producing them as mud and filth doe toads and vermin. Some there are that quite abrogate the Law, which Christ came to fulfill, and so make the gate of Heaven wider then ever our Saviour made it, by admitting lawlesse persons into it. Holy Bradford was of another minde, who was wont to say, that the gate of Heaven was so strait, that he which halted could*

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to the Reader.

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could not enter into it; and the way so narrow, that he which reeled could not walk in it. Others there are, who though they doe not wholly destroy the law, yet they cast it into a dead sleep, thinking it unlawfull in the children of God to be sorry, or to mourn for sinne, contrary to the Doctoine of the primitive Fathers, teaching this lesson, *Semper doleat pœnitens, & de dolore gaudeat*; Let the penitent person alwaies mourn, and rejoyce in that mourning; agreeing with the rule of our Saviour, Blessed are they that mourn, for they shall be comforted.

Nay, I lately heard it not without horreur; that some men, in outward appearance of great sanctity, doe hold an opinion, that it is a fault in godly men to pray for pardon of sin, (all sinnes being pardoned in Christ before they pray) contrary

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trary to the prayer of our Saviour, Forgive us our trespasses. Neither Mr Peacock, nor any of those godly Divines that came to comfort him, knew this kinde of Doctrin; neither we, nor the Churches of God, till within these few late unhappy dayes.

What will become of our reformed Religion, streaming down to us in the blood of so many Martyrs, if God by a miracle of mercy should not shorten these our miserable dayes? For while some are taking from us the Ten Commandements, others, the Lords Prayer, there is scarce any thing left us of Christianity but our Creed, and how long we shall enjoy this, the Lord in Heaven knows. For so long as the civill sword of warre devoures so much Protestants blood from without, and a worse civill warre of sinne and separation, destroys so many

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to the Reader.

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many Protestant souls from within, we may justly feare that we shall either want sound Orthodox Protestants to maintain it; or we shall want a Creed for them to maintain.

I shall, for conclusion, desire that Reader into whose hands this ensuing discourse shall fall, to observe three things concerning M<sup>r</sup> Peacock, a man whom I well knew, and blesse God that ever I knew him.

1. That the sorest and sharpest afflictions doe very often befall the dearest and choicest servants of God:

I mean, not outward and temporall afflictions, common to good and bad: but inward and spirituall afflictions, and the heaviest of these spirituall deseriptions, whereby God withdrawes his glorious countenance from his children: and Satan in lieu thereof, shews them his

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ugly visage, thereby convincing a secure world. That it is no easy matter to goe to Heaven, and that the safest and surest way to it, is to sayl by the gates of Hell. If the righteous can scarcely be saved (saith the Apostle) where shall the wicked and sinner appear?

2. That the deepest humiliations of Gods children, doe usually determine in the highest consolations. And hereby the wicked, who like ravening wolves hunt after such opportunities, doe misse of their prey, and returne ashamed when they consider what end God hath made. And thus it fell out with Mr Peacock here.

3. Lastly, Though a spirituall desertion be the highest affliction that befalls Gods childe; yet it discovers in him the greatest sincerity of an upright heart; For at such a time he is so farre from hiding his sinnes,

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to the Reader.

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sinnes, that he cares not what shame he puts upon himself, so God may have glory. For in a spirituall desertion, though the soul of a Christian be extreemly distressed through the terror of sinne; yet at the same time hath it a true touch of grace, though not of the comforts of it: like iron touched with the Load-stone, it stands directly Northward, though with much trembling: So doth the soul of a Christian stand directly Heaven-ward in this hellish agony: and the absence of God and of his consolations, is the cause of those bitter convulsion-fits in the soul. And as soon as ever the comforts of grace shine upon it, those former tremblings of heart for grief, are presently changed into leapings for joy; just as the same wrinkles of the face, which serve for crying when the heart is grieved, serve for laughter when it is filled with

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*with joy. This was the case of  
M<sup>r</sup> Peacock, in this manner he  
grieved, in this manner he rejoiced,  
and this happy issue God made of his  
bitter afflictions. So that amidst  
the numerous and various afflictions  
of Gods dear Saints and Children,  
this conclusion of the Prophet David  
remaines sure and firm,  
Mark the upright man, and behold  
the just, for the end of that  
man is peace. So I rest,*

*Thine in the Lord*

E. B.





# M<sup>r</sup> P E A C O K S Visitation.

**M** After *Peacock*, the servant of God, in the beginning of his visitation, for the space of two weeks and foure dayes, was full of most Heavenly consolations; shewing by sweet meditations, and gracious ejaculations, the entertainment he found with his God in his sicknes, with whom he so much desired to be acquainted in his health. We are (saith one comming to visit him) miserable comforters: *Nay* (saith he) *Ye are good, for this*

is the priviledge even of Gods children, that their very presence affords comfort. Sometimes he craved pardon for his actions, & for the circumstances by them badly observed: otherwhile he desired to have some matter given him to meditate upon. Finally he said, his hope was firmly settled on the rock *Christ Iesus*. He hoped that the Lord would give him a place, though it were in the lowest room of his Saints. And he thanked God he had no trouble of conscience, the Lord did not suffer Satan to vex him; In so much that some seeing his great comfort, feared lest he would be overtaken with sorrow before his death: he much rejoiced that the Lord had so disposed of him, that he had seen his friends in the Countrey. Here first was his yeelding unto death suspected,

lusted, and his hoped recovery doubted. Calling some of his friends aside, *I thought* (saith he) *I had been in a good estate, but I see it now farre otherwise : For these things my conscience layes against me : First, I brought up my scholars in Gluttony, letting the eat their fill of meat, when they mealed with me.* This some endeavoured to pull out, by putting into his minde, 1. The preventing of many inconveniencies. 2. His well known moderation. 3. The great care he took for good conference, when they were at table with him. *But* (saith he) *while I was talking, they did undoe themselves. And further, I did unadvisedly expound places of Scripture at the table many times ; and for these I feel now a Hell in my conscience. Again, I have procured my own death, by often eating like a beast,*  
*when*

when I came jostling up and down to my friends in the Countrey; And now I see before my face those dishes of meat wherewith I clogged my stomach. Well (saith one to him) If all the things you accuse your self of were undone, would you doe them again? Nay: why then doubt not but a Reprobate would desire to be saved, if a desire would serve the turne: indeed he may have a desire, but of bare willingness, not with an intent and purpose in using of the means. Another time a worthy friend of his asking him how he did: he cryed out, Sinne, Sinne, Sinne: What doth any lye on your conscience? Yea. What? My unconsideratenes, I did eat too much of such meat to breakfast such a morning: my self being an eye-witnes of his great abstinence, could not choose but admire the tendernes of

of his self-accusing conscience. Well (said he) God be thanked there is no greater. As we must not extenuate our finnes, so neither must we too much aggravate our sinne. Let drunkards and gluttons have those terrible horrors. *I thank God I never continued in any known sinne against my conscience.* He was willing that he should pray with him: kneeling down he said, he was *then incapable of prayers.* Afterward he kneeled down of his own accord: shortly after he broke out into such speeches, *A damnable, wretched, &c.* these are not your words (saith one) you cannot deny but you have had good experience of Gods mercies. *I cannot.* Then he comforted, for whom he loveth once, he loveth to the end. Yet Satan took such advantage of his infirmities, that  
though

though he could finde some comfort, yet no particular assurance. You have lived profitably (said one) *I have endeavoured*. You are now humbled, and the Lord looks that you should ask mercy. M. *Dod* was sent for, who being come, they were private awhile, afterwards we comming in to them, M. *Dod* put him in minde of Gods kindenes: whereof he shewed to him foure parts. 1. To take small things in good part. 2. To passe by infirmities. 3. To be easily intreated. 4. To be intreated for the greatest.

Sir, there is now in you the image of the old *Adam*, sin and sorrow: there shall be in you the image of the new, holines and happinesse. The life to come may be set out by three things. 1. The estate of it-self, happines, holines,

holines, and glory. 2. By the company, every one shall love you better then any one, even the best, can love you here.

3. The place.

There are three differences between the afflictions of the good and of the bad. 1. In the cause, for they come to the good for Gods love. 2. In the measure, as farre as they need, and are able to bear. 3. In the end, for their good.

Of those former doubts we afterwards heard not a word from him. Upon the Sabbath-day he desired to be alone : after noon he was fearfully troubled. In his countenance appeared evident tokens of a sorrowfull minde, born up with a weak body ; his spirit was wounded, Satan had foiled him. Those his terrible wrestlings with tentations,

ons, gripes of conscience, and restless terrours, none can understand, (much lesse expresse) but he which felt them. Satan had winnowed him, and shewed him nothing but chaffe. His tender conscience was goared with the fiery darts of the Devil, pointed with the edge of sinne, and sense of Gods heavy wrath. As through a false glasse, the dazled eye of his astonished and amazed soul, could see nothing but hideously appearing sinne, and the terrible image of death and damnation. He had drunk deeply of the cup of the dreggs of Hell. His adversary had represented unto him his once most gracious God, now as a most severe Judge displeased, angry,



angry , and chiding with him ; yea yeelding him up into his clawes : that so by this deadly stratagem , he might take from him all hope of help that way, and so not onely stop the sensible flowing of Gods grace, and cut the chains of Gods love, whereby he had tyed him , and would draw him after him, but finally break his Christian heart. Oh that you had seen , or that we that were present had had eyes to have seen his seeming forlone soul. What with barkings of conscience , and with the too heavy burthen of sinne, vvaves of fearfull thoughts, blustering blasts , and surging storms of Gods heavy displeasure , he vvastossed

tossed, turmoyled, dashed against the rocks of despaire, and more then in danger of his souls shipwrack: happy were we if neither through frowardnes, nor blindenes of judgement, we did inconsiderately passe by, or prophanely deride Gods judgments, by thinking that they either happen casually, or by forgetting of them suddenly. If we could but rightly discern it, we should finde nothing more profitable, then to have the Image of this gracious (though now afflicted) soul in our hearts. Hereby we may see that the righteous being scarcely saved, *there is no place for the wicked and ungodly to appeare.* And truly we may think that God sent it even for our sake, that we (with whom it is too usuall to dally with the Lord ) might know  
that

that it is *a fearfull thing to fall into his hands*. Our faith is then tryed in earnest, when as the Lord hideth his face from us. For if we love God above all things, it cannot be but upon the losse of the relish of his favour, or taste of his displeasure, our souls should be in bitternes, pricked, tormented, wounded, thrust thorow, yea, and swallowed up with desolation. It is a wonder of the world, how we carefully will seek physick, use dyet, by any means to avoid a bodily pang, and how careles we are of the unsupportable fits of the soules mortall sicknes. It is not in our power to apprehend grace when we will, and a harder matter is it then we can conceive, to lift up a poor soul cast down with the sense of Gods wrath. If a violent passion may  
so

so farre transport the minde,  
what may we think of this rest-  
les trembling, when the soul  
after long tossings, seeth it self  
drowned, and wholly over-  
whelmed with the deluge of  
sorrow, proceeding from the e-  
verlasting threats, and shame,  
and confusion of face in the  
presence of the Almighty ?  
Consider the body loaden with  
a burthen, neither portable nor  
evitable ; and thence gather the  
stranglings of an overladen soul.  
Consider a man ready to fall  
from an high Tower unto the  
Earth ; and thence gather the  
estate of another falling from  
Heaven to Hell with a spirituall  
ruine. Consider a childe, when  
the mother hideth her face from  
it, and terrifieth it with a Bug-  
boe ; and herein take view of the  
estate of a poor Christian (whose  
cheifest

chiefeft happines having therein consisted, (to wit) in being joyned, and united to his Heavenly Father, having now lost his presence, or being affrighted with the Devil, as if he were ready to lay hands on him. Consider the estate of a debtor, cast off by his best Creditours : and gather that of a Christian being banker-out with his God. Consider the estate of a man, once in favour, afterwards adjudged to death by a Prince, without hope of pardon or reprivng : and gather that of a Christian, who after his citation and arraignment at the Tribunal seat of God, stands condemned, and is wholly deprived of obtaining pardon, and delivered into the hands of the Devil. The Lord needs not to seek wilde beasts to punish us, or such like cruell executioners

ners of his wrath to torment us, he may finde enough within us; all the furies and Devils cannot invent a more greivous torment: One by it apprehended needeth not more accusers or tormentours. His many never-thoughts of sinne (as if he stirred a nest of wasps) come buzzing about his eares, and as a man indebted oncelaid hold of, make him faster daily: his loving friends may stand by the prison and call him, but he being fast fettered, cannot stirre forth. You shall see him now in his purgatory, (not that papisticall sinne-satisfying fiction, the Popes jayle) but that hot fiery furnace wherein the Lord trieth his metall, whether it be good or reprobate. And suppose that he had died at the worst (as in the Lords justice he might, to the hardening of those  
that

that will not be softened) As no man should rather judge him by the inch of his death, then the length of his life; so I for my part neither did in him, nor doe in my self so much feare his death, as I did, and doe desire his life. You may observe the courses which God taketh in visiting his children to be divers: some are comfortable and without any great admixture of discomfort: others heavy, but without horroure: others horrible, yet all of them are in the issue gracious. But to leave any further digression, and to come again to the matter in hand.

When one came unto him, he brake out into these words, *Oh how wofull and miserable is my estate, that thus must converse with hel-hounds!* He being with these words strangely moved, went

to call some of his best able friends to comfort him. To them he complayned, *that the Lord had cursed him.* Being demanded how he knew it: he answered, *Why! the event sheweth it.* It being replied, Then such and such were cursed, he answered, *I have no grace.* How doethose then? they once had none. *I was a foolish glorious Hypocrite; It is against the course of Gods proceeding to save me, he hath otherwise decreed, he cannot.* Put your trust in God. *I cannot, no more then an horse.* Doe you desire to beleive? *No more then a post, then an horsshoe.* I know you cannot deny but that you have sought Gods glory. *Not sincerely.* There is a secret mixture of pride and hypocrisy, even in the best. *I have no more sense of grace then these curtains,*  
*then*



then a goose, then that block. Let the testimony of your life past comfort you, especially in the calling of a Tutor. *I did the businesse thereof perfunctorily, when I handled hard Authours, I came often unprepared, and read shamefully.* Be of good courage, and the Lord will comfort your heart. *It is ended, there is no such matter.* Why doe you think so? You shall see the event, God will yet bring it to passe. Tush, tush, trifles. What doe you think of your former Doctrine? *Very good.* Let it comfort you. *It cannot.* You desire it could. *If it might.* There is nothing impossible to God. *Which stands with his decree: Oh, oh, miserable, and wofull, the burthen of my sinne lyeth heavy upon me: I doubt it will break my heart.* Behold your comforts. *Nothing to me, I pray*

*you hold your peace, doe not trouble your self idly, you vex me, your words are as daggers to my heart. Another time some of the younger sort said to him, Remember, Sir, the good counsels that you have given us heretofore. Those were ordinary. You may see many others in the like estate. Not such as mine. See David. What doe you speak to me of David? Good Sir, endeavour to settle your minde; Yes, to play with hell-hounds. Will you pray? I cannot. You were wont heretofore. Yes, by a custom and vain glory. Suffer us to pray for you. Take not the name of God in vaine, by praying for a Reprobate. Here you may see the glory of God preferred before his own salvation, rather willing to have the means of his salvation neglected, then the Lord dishonoured. Suffer*

fer us to pray for our selves.  
*Look to it, you would now shew your  
faculty in praying. Can you say,  
Amen? No, but in a certain ge-  
rall fashon. One prayed, and  
in the mean time he rested most  
quietly. I pray you (saith he,  
when prayer was ended) Goe  
hence to bed, doe not trouble your  
selves in vain. Let not the Devil  
delude you, abusing your minde  
and tongue, I know you speak  
not these words. I wonder that  
intelligent Scholars should speak  
thus. We are perswaded you  
are in as good estate as our selves.  
Look how it is with your selves in  
truth. One that watched with  
him, asked him, Sir, how can  
you discern this change by the  
absence of God, if you never en-  
joyed his presence? I thought I  
had it once, but now I see it is farre  
otherwise. But God deals with*

B. A. you.

you, as he dealt with the Church, *Isa. 54. 7.* He forsook it a while, and hid his face from it, but he returned to it again, and so (no doubt) the case stands with you. *Never, add not affliction to the afflicted; Oh me wretch!* groaning pitifully. Hope no worse of your self, then we doe of you. All of us have seen cleerly which way your carriage was still sent, after the spirit: and we are assured that you will come to the spirit, howsoever you seem to have lost your way. To all particulars he would answer, *I desire grace generally, I did good outwardly, all hypocritically.* One asked him, Doe you love such an one? his most dear, and worthy to be dear friend. *Yes. Why? For his goodnes.* Why then you are Gods childe, for by this we know we are translated from death

death to life, because we own the brethren. Many like forcible proofs he would shift off with his former evasions, and afterwards became more wary against himself, either loth to grant any thing, or granting it staggeringlly, or, *what then?* fearing lest he should be pressed, he wished, *that some were put in minde,* 1. *Of their great care for building, and too small care for Scholars in them.* 2. *Their giving so long leave of absence from the Colledge, and desired amendment.*

After noon came a worthy *Dr Ayer* Governour of a Colledge in our *Provost of Queens* University, and requested him *Colledge,* to be of good comfort, and to pluck up his spirit. *I cannot.* Why can you not? *Because I have no grace, no more then a Back-stock.* Why doe you think so?

By this affliction. Doe you desire grace? *I cannot.* (He spake most strongly) *I can as well leap over the Church.* But are you not sorry that you cannot desire it? *I cannot.* Would you not be in Heaven? *I would not.* One standing by, said, The Devil himself would, if he could. "By the way, you shall have the opinion of a much respected Minister apposite hereto, which he gave in private. A proud man, saith he, will scorne to seek any good from his enemy: so the Devils pride will not let him think himself beholding to God for Heaven, if he might get it. You have (said one) the testimony of faith, you love the Brethren. *I did not.* Doe not you love us? *No.* \* The Devil now seeth he should be cast into straits, if you should

\* This conclusion was fastened on him before, which now he snuffs off.

should grant this; what is it that doth most trouble you? *I undertook too much upon me foolishly: I had gotten a little Logick and Greek, and meanly instructed in the rules, did set my self to read to Scholars; and afterwards undertook other busines, which distracted my minde and body from them, I have destroyed a thousand souls.* You may see the falsehood of him that suggesteth this unto you: you never had a thousand: he puts a false glasse before you. The good effects of your pains appears in many of your Scholars. *Oh they were of themselves capable.* Name one in whom they do not? *There is one.* (pointing at a Master of Arts there present) He justified his care of him, and gave thanks to God that ever he came to him. *It is not so, I did foolishly.* You confesse

esse you did foolishly, therefore not of malice. Again, cōsider what would have become of many of them if you had not taken them. *Better, farre better.* All in the Colledge know the contrary. *But I feel it.* It is false, believe not the Devil. *It is too true.* When vwill you make amends? God will give you your hearts desire. *Never.* Are you sorry that he vwill not? *No, there is no grace in my heart: it is dead.* Such was Davids case. *What doe you compare me with him?* Behold Christ himself. *Nothing to me.* God can make his death available. *He cannot.* He is omnipotent. *In me he cannot, because it stands with his purpose.* Whom God loveth once, he loveth to the end. *But he did never love me.* You have tasted of his love. *I deceived my self in a certain vain-glory:*



glory : I exposed my head to many things, outwardly all. You could say the Lords Prayer, and therein call him Father. *Hypocritically* I was wont to enquire of Master Mason, what was meant by *Abba-father* ; rather in curiosity, then truly to be edified. God will give a good issue. Never, I have no sense. We will pray with you. *Doe not dishonour God.* It is well that you will not have God dishonoured : here he sticked, saying, *I pray trouble me not with distinctions.* After came one, who with vehement action of body, pressed and urged him to trust in God. *I cannot* (said he) *I cannot, he will not have me saved, his sentence is passed.* Doe you desire to be saved ? No. Do you desire to desire ? No. Would you be damned ? No.,

No. Look at the finnes of other men as great as yours, and yet they are saved. *They were good and godly, they found grace: here is the difference, my finnes are horrible:* he repeated that towards his Scholars. All of us know you took pains. Outwardly you did your best. No. I see now what it is, you strictly look back to your own actions, as a Justiciary, who will none of Gods mercy, and now he hath justly met with you, your judgement is just. These words affected him strangely: another willed him to look to it, it seemed neer Popery. Doe you hope to be justified by your merits? *I fear to be damned for my finnes.* The other asked, whether he could say, Amen? No. Have you no tongue? *What is that to the purpose?* Name Jesus, *I cannot.*

If:

If I had your tongue in my hand,  
I would make you speak. Turn-  
ing his speech to a friend present,  
*Oh (saith he) if you did but feel my  
greif but an houre, you would have  
compassion.* The other reply-  
ed, If you were in the fire you  
would wish to get out. *I had ra-  
ther be in the fire then here.* I will  
pray for you. *Sinne not.* Let  
the fault be mine.

Although my purpose was  
barely to relate the passages of  
this gracious mans visitation, and  
to referre to your spirituall eyes  
what you could tracke and finde  
therein, yet let your gentle con-  
struction withhold from me the  
deserved censure of bold blind-  
nes, in that now and then I point  
at some things which your  
quick sight may sooner or bet-  
ter apprehend. The Devils ma-  
licious policy was great toward  
him,

him, in that he assaulted him most strongly in that, which might and ought to have been his greatest comfort. Again, I saw that the opinion of the Physician helps somewhat in bodily maladies or diseases, whereas in that his estate, his soul remained as it were incapable of comfort from the souls Physician. He much respected some few. He dolefully poured out his soul in the bosome of a well-willer, on this manner; *I took upon me too proudly many things, and being negligent, performed nothing: cursed be the day when I took Scholars. If I had not taken them, I had been happy; with a great flourish, I was stirring many wayes, and in the mean space left the essence of my calling, teaching Scholars. What, saith the other, what shall I now doe, when I see you thus tossed?*  
*Well,*

Well, for I was an Hypocrite, and now therefore there is no hope of comfort for me in Gods presence: I have no sense of it. The sunne is in the firmament, though it may be hid in a cloud. This comparison agreeth not to me. What then would you counsell me to doe? Abide within the bounds of your calling: take not too much on you, and the Lord will blesse you. Will it avail me to hear sermons. Yes, if you mean to be saved. What good shall I reap thence? Nothing from the bare hearing. Oh, this heavy lumpish fear hath oft-times shaken me, and now it hath broken out. Another said, you know the poor in spirit are blessed. I am not such. You see you are empty of all good, you feel your burthen. I pray you goe your wayes. He turned his head aside, and stopped his eares: what though

though you have done but little good, if you have but given a cup of cold water, &c. He thrust-ed him away with his foot, either (as some thought) being troubled with his shrill voice, or (as he replied) through the Devils subtilty. That evening he was grievously afflicted. Suddenly he brake out; *Oh if God!* The standers by endeavoured to cherish this good motion, and said to him, He will give you grace. *I doubt it.* Then presently after he uttered this prayer, *Oh God, give me a spark of grace, and enlarge my heart that it may apprehend it.* He asked a friend, how he might give satisfaction for some speeches.

Mr Dod, although he departed on Saturday, and had then an unseasonable journey, yet being requested by letters, returned

turned on Tuesday following. He at the first sight started up, as desirous to meet him, *Oh Mr Dod*, and in friendly sort complained, *I have no grace*. I will not (saith Mr Dod) beleive every one that saith he hath grace, nor every one that saith he hath none: Answer the Devil as Christ did. A man must not alwaies be led by sense; Let us enquire by the effects, and it may suffice, if we can finde but one, yea the least it is enough. You forgive your enemies, and love them, and would doe them no hurt if you could? *Yes*. Then your sinnes are forgiven. An Hypocrite may give alms and fast, but this he cannot. *That is a small matter*. I think it to be a great one, yea, such an one that I had need to pray for; That is put for a reason in the Lords Prayer, and if Christ

Christ had thought any more forcible, he would have given it. *Sir, that is true, but in those that are elected.* Doe not you put an exception, where God hath not. I would not handle you as I doe, but that I know your estate: I come hither to cherish you, you love your good friends? *I cannot.* Had you rather that bad or good men should be with you? *Good.* Yet you say, you doe not love them: A sow will be with swine: There is no fellowship between light and darknes. Would you believe your self, or the Physician touching the estate of your body? *The Physician.* Believe not your self then, now you are sick, yet shall be restored. *it is impossible.* Why so? If you had sinned so much as you could, you could not have sinned so much as *Adam,*  
yet



yet he is in Heaven. *It repented him.* Doth it not you? *No.* Doth your sicknes or sinne more trouble you, or had you rather have grace, or health? *Grace.* Well then. *But it cannot be.* God will wash you. *I have no water.* God will bring it with him. *He hath denyed it.* He hath offered it by his Ministers, which are as the buckets to draw and pour it. You must not look now that God should come to you himself. Doe you think it a small favour of God that so many good friends come to you? God did send none to comfort *Cain* or *Ahithophel*. Think of that saying of *Manoahs* wife, If the Lord would kill us, he would not have shewed us all these things, *Judg. 13. 23.* Behold the properties of Christs sheep: They are  
 1. Weak,

1. Weak, 2. Sick, 3. Broken,  
4. Driven away, 5. Lost, *Ezek.*  
34.4. You are such, see there-  
fore your comfort, he will  
1. strengthen, 2. heal, 3. binde up,  
4. bring again, and 5. seek you.  
You finde your self a great deb-  
tor : the Lord hath pardoned :  
onely he looks that you should  
come to him for an acquittance.  
This fight is not yours, but the  
Lords, *2 Chron. 20. 20.* put your  
trust in him. If you ask me, how  
may I ? it followeth, Beleive his  
Prophets, and you shall prosper.  
You may remember that Christ  
did pray for *Peter*, that his faith  
might not fail, but it failed af-  
terwards. How came that to  
passe ? That failing did rather  
strengthen it. For whereas he glo-  
ried that if al should deny Christ,  
yet he would not : had he been  
asked, **Doest thou promise this**  
by

by thine own strength, or by mine? he must have answered, Mine, for otherwise he would have requested his help, making him hereby to seek to Christ for the strengthening of his faith. This happeneth to you, because you credit the suggestion of carnall reason, and not the word rather. Oh the cunning of the adversary! deal not with him by cunning, but hold him to the Word, seek for strength in God to resist him. You may see the Apostles in the tempest, it was from their weaknes that they distrusted, yet of God that they prayed. *I cannot pray.* Here what *S<sup>t</sup> James* saith, Is any man sick, &c. afflictions further prayer, but most sicknesses hinder: wherefore behold your friends, whose mindes as the Lord hath stirred up to pray for you: so will he

he also stirre up himself to hear them. Their prayers are yours, yea, you have the prayers of many which never knew you. And as God said to *Cain*, sinne lyeth at the door, ready as it were to doe him an ill turne: so his promised blessing doth as it were expect you. If your salvation were now in your own hands, it is likely you would yeild up all: but your name is written in the heart of Christ. Sir, let me watch with you this night. No. Why? because it would hurt you. He (fearing the conclusion) said, *Here is a snatching argument: nay rather, I will not suffer you, because you would trouble me.* In the morning M. Dod came again to him, and asking him how he did, he answered, *wretchedly, lamentably, abominably, no stamp of grace in me.* Doe you desire

desire to be eased? *Infinitely.*  
*Oh if God would give me a drop: I was so foolish that I would alwaies be doing something, but did nothing well.*  
I pray you tell me what was the calling of the good thief upon the crosse? Doe not you think that God can put a distinction between his grace and our corruptions? Behold the Church sometimes helples and hopeles, and *Jonah* in that his bed, God seeth you, though you see not him. *But I feel horrour.*  
Where misery is, there is grace much more: Then especially appeareth the excellency of the Physician, when health is least hoped. The Devil doth abuse your minde and tongue against your self: but doubt not,  
C the

the Lord will cast down the strong holds of carnall reason. Onely doe not suppress that grace of God, which although it appeareth but small, as big as a mans hand, yet it shall be increased into a mighty rain, by which your dry soul shall be moistened. Christ rising again, did first appear to *Mary Magdalen* that sinner, after commanded her to tell it first to *Peter*, which had denied him. See thence his mercy. The godly in their afflictions doe but forget their comforts; God helps their memory, helps all. The godly losing his sense of Gods favour, is like to a man that hath lost his purse, which if he could finde, he were rich enough. But the wicked cannot be brought to remembrance,

remembrance, because they never knew it. Thus he suffered him to rest a while, afterwards returning with others, prayed. Then he was asked, how he did. *Miserably.* Doe not you search into the secrets of God. *It is too true and manifest.* Sir, doe not alwaies be digging in at your finnes. A wound continually rubbed cannot be cured. Suffer the plaisters of the Word of God to rest upon it, that it may be holpen. *Oh, if I had ! Oh, if it would please God ! I had rather then any thing in this or other three thousand worlds.* Who now giveth this desire unto you ? Of our selves we cannot think a good thought : God giveth both the will and the deed. A desire is a sure  
C 2 . token.

token. *But I cannot truly desire.* You doe not desire falsely, therefore : truly what doe you dissemble ? *Here is a trick.* You must needs distinguish between unperfect desire and hypocriticall. Will you know whether your desire be true ? There are two signes thereof: Constancy, and a conscionable using of the means : You have found these in you, doth this argument hold ? You doe not feel, therefore you have it not ? I know when you would have denyed such an argument : If that did follow, it should fare well with the Reprobate, he hath no sense of the wrath of God, therefore he is not under it. *Elizabeth* said, Whence is it that the mother of the Lord should come unto me ? surely from their  
their



their Christian heart. Truly I could hardly have come to you, but that I thought I was bound in conscience, because I know you to be the servant of the Lord: When you were well, if we should have come with proofs out of the Word of the Lord, you would have believed us. *Yes.* Why not now when your judgement is blinded? *Oh, the judgement of God!* Call it as he calleth it, Corrections. *Oh, my insensible heart! Oh, dead!* A dead man cannot perceive himself dead, and God quickneth the dead. *Oh, if he would enlarge my heart!* This desire is good; *But it is without favour.* God in mercy will yeild you a comfortable relish: Consider I pray you; whereas man may object, The

Lord is strong and terrible. It followeth, Mercifull withall. *But I am backward in seeking it.* He is gracious, more forward then thou canst be backward : but I have provoked Him ; he is slow to anger : but my sinnes are great, but he is abundant in goodnes and in truth. The Lord hath promised that he on his part will be our God , and we on our part shall be his people. For a while he commended him to God : shortly after returning , he prayed with him. Cast your burthen upon God. *He hath rejected me.* Who made you his counsellour ? Secret things belong unto God , but revealed things unto us : will you make Almanackes ? *He doth manifest it : Oh mine abominable bringing up of youth !* he withall groaned

groaned most deeply. If you had done as well as the justest man, you should stand in need of the merits of Christ. I, or another may bring arguments, but it belongs to the Lord to fasten them on the heart. I say to you as *Noah* did to *Japhet*, God perswade *Japhet*, &c. What if your finnes were as crimson, God can make them as snow. *That is true of those that are capable.* Behold, we make your estate our own, we have part in your sorrow: who hath thus (think you) disposed our hearts? *God.* And doe you think that he which causeth us to love you, doth not love you himself? *I fear I did too much glory in matters of private service to God.* The nearer we come to God, the more we see our own vilenesse. This is the use which I make of

it, blessed be God which hath not put our estate in our own hands, but kept it in his. The Devil hath now winnowed you, and you think all is gone out, but God holdeth what is his. An Artificer can distinguish drosse from the metall, cannot God his from yours? Well, with *Job* lay your hand on your mouth, and hold your peace, and so good rest have you: Onely consider your comfort, though it be but small, whence it came, even from Gods Word and servants, no otherwise.

M. Dod.

When he returned again to take and give farewell, he began to complain : *Oh, great and grievous !* The Lord knoweth what power he hath given you: A father will put a greater burthen upon a stronger sonne. But see the difference. When an earthly

earthly father or master setteth  
his on work, they must doe it  
with their own strength; but  
the Lord setteth on work, and  
giveth strength to be not discour-  
aged. You are now in your cal-  
ling: *Oh, mine heart is miserable!*  
What then? A father loveth his  
sonne as well when he is sleep-  
ing, as when he is waking. Sir,  
I have known you heretofore,  
and although, if I were in your  
case, I might doe as you doe,  
yet I remain the servant of God,  
as you certainly are. The Ho-  
ly Ghost calls to your remem-  
brance what you have hereto-  
fore taught, and now heard:  
And although I shall be absent  
in body, yet shall I be present in  
minde. Be not too covetous to  
seek abundance by and by. If  
*Jacob* could say to *Eſau*, I have  
seen thy face, as though I had  
seen

C 5

seen the face of God, much more should you think so of the children of God that come to you. *I thank God* (saith he) *he hath begun to ease me.* He will in his good time. *God grant.* Thus he took his last farewell. Although vve depart from our friends in the way, yet vve shall meet at the end. One told Master *Dod* that he had uttered such words. *Now the Lord hath made me a spectacle.* Whereupon he counselled one that attended on him, to be sparing in admitting commers in, or speakers, lest his brain should be too much heated. A friend of his comming to him, asked him, Dare you murmur and repine against God? *Why should I so?* God be blessed. It is a signe of grace. *But I have no meanes.* You have had them offered. *But not given with effect.*

*effect. They shall, I doubt not.  
God grant : but I doe not feel it.*

He received a letter from a friend very respective, and much respected of them both: wherein were written these very words: M. Bolton.  
“ I heard, I know not how true,  
“ that our dear Christian friend  
“ M<sup>r</sup> Peacock is in great danger:  
“ which hath much greived and  
“ afflicted my heart, and vvrung  
“ from me very bitter teares. If  
“ his extremities be such, his tentations are very like to be sore.  
“ Tell him from me (as one vwho  
“ did ever, with dearest intimatenes knowv and converse  
“ with him) that I can assure him  
“ in the word of life and truth,  
“ frō a most just and holy God,  
“ whose Minister I am, That he  
“ is undoubtedly one of his  
“ Saints, designed for immortality, and those endles joyes in  
“ another

“another world. When it was read to him; at those words I can assure him, &c. ( he said ) *Oh, take heed, take heed,* doe you think he vvould or durst assure you, unles he knew on what grounds? *I did deceiue my self, now God hath revealed more.* Another time one requested him, that he would make his friends partakers of the least comfort that the Lord bestovved upon him, as they had been partakers of his grief. *If I had it, I would willingly communicate it.* Search and take notice of the least. *How should I have any, since God denyeth the means?* doe you think sense is a fruit of faith? *Yes, at this season,* although the husbandman hath sown much, yet he seeth nothing above ground. *Applications doe not proue, hold your peace, my heart is broken.*  
Then



Then the promise is yours. I would gladly ask you one thing, *Now you will ask twenty.* Doe you seek for grace in your heart? *I cannot.* How then can you know whether it be there or no? *It is dead.* The Lord in whose hand the disposing thereof is, dispose it for your good and his glory. *I thank you.* What doe you think of that place, *Whose sins you remit, they are remitted, &c.* You know how farre they may goe. Howsoever, Sir, the bargain is not now to be made between God and you. Shortly after came one whom he much esteemed. *Oh I love* (said he) *your company, for the graces in you,* and much more to the same purpose. Suddainly he brake out into this ejaculation, *Oh God, reconcile me unto thee, that I may taste one dramme of thy grace, by*

*which my miserable soul may receive comfort.* One secretly willed that man to desire him to repeat it again. *Doe not trouble me with repetitions.* There being a sermon, he bade them about him goe thither. After he called one, and asked him whether the preacher (being acquainted with his course of preaching) did use his accustomed divisions. He told one, Satan had borne him in hand, and had deluded him : to whō the other answered, I hope that God will restore you as before, to glorify him here. *No. No.* Yea, if you were weaker, I would hope notwithstanding. *I desire nothing more.* God be thanked, you have laboured carefully for his glory. *I won'd labour after another fashion.* In the night he prayed and repeated his belief. And after resting a while, he

he called thc se that watched with him, *Bear witnesse, I said not, I believe, but in generall, and as desiring that I might believe.* One comming to visit him; asked him, *How is it with you? My minde was grievously puzzled with sundry distractions this night, but now I feel my burthen more light, I thank God.* He was put in minde of that place, *Isa. 54. 8, 11, 12, &c. Oh thou afflicted and tossed with tempests, and not comforted; behold, I will lay thy stones with faire colours, and thy foundations with Saphyrs; And I will make thy windowes of Agates, and thy gates of Carbuncles: and all thy borders of pleasant stones, &c.* For a little while I hid my self from thee, but with everlasting kindnes will I have mercy on thee. He lifted up his eyes: thereupon being asked what the Lord did say to his soul,

soul, that had long refused comfort : *Take heed, be not too bold, look to the foundation.* And then prayed. *Lord grant me the comfort of thy deliverance, and forgive me my foolishnes, that I may praise thy name.* Then he complained of his idle speeches. Upon the Sabbath day one came to him, willing him to put his hand to a note of certain debts. *This is not a day for that.* We will goe to Sermon. *God speed you.* Now you cannot goe to Church to serve the Lord, I pray him to come to you. *Amen.* He hardly suffered any to stay with him. At evening one did read something to him in Master Downams warfare, and asked him, doe you think it to be true? *Yes.* Therefore you must not trust your sense: *What not such as mine are? But I will not now dispute.*

*dispute.* When they were helping him up and putting on his cloathes ; upon some occasion one said to him to this effect : A childe will not much grieve at the laying aside of an old coat, when he hath a new made, Whē you shall put on that, there shall be no longer nakednes, the resurrection will amend all. *To those that die in the Lord.* No doubt you will dye in him, having lived in him. *I have answered you before.* But I would not believe you in that case. The next day a friend of his being to goe forth of town, asked him, whether he would have any thing with him, for he was to leave him; and knew not whether ever he should see him again here. *Look to your calling, that it be as well inward as outward.* He counselled another ; *To be stirring for the glory of God.*  
To

To one standing by, he said. *I am thinking.* What? *On a form to get grace.* Put your trust in God. *So I doe.* I omit how, and tell you that with great patience, he continually submitted himself to advise in any means for his good: In putting his temporall estate in order; he dealt mercifully with his poorest debtors, yea, with some which might well pay it. His worthy patron (for so he often called him) whom for honours sake I name, *Sir Robert Harley*, sent his man to him with some *aurum potable*, together with a book which a Doctour had made in the praise thereof. Comming to him, and asking him how he did, *Oh* (said he) *if it would please God that I might live with him.* Anon after he said to one, *I have been thinking of arguments by which I might pleade*

I  
pleade my cause with God, and I  
have found: But what if dying thus,  
I should be judged an Apostata?  
Man is not the Judge at whole  
Tribunall you must stand or fall.  
There came in many of our cheif  
Fellowes. One of them request-  
ed him to make confession of his  
faith willingly. But I would  
think of it first. Musing awhile,  
he called them. Truly my heart  
and soul have been farre lead, and  
deeply troubled with tentations and  
stings of conscience: but I thank  
God they are eased in good measure:  
Wherefore I desire that I be not  
branded with the note of a for-  
lorne or Reprobate: Such questi-  
ons, oppositions, and all tending  
thereto, I renounce: Now help  
me, and put me in minde. What  
doe you think of your former  
doctrine? Most true: In it I have  
lived, and will dye; I have not  
dealt

dealt hypocritically in it. Are you willing to die? Truly I will tell you: my Patron who of late sent me potable gold, hath taken order that I might live with him contentedly in the Ministry: but I submit myself to the will of God. Doe you desire the glory of God, and the salvation of your brethren? Most: Help my memory, what more? Doe you forgive all wrongs? Yes, and desire that mine may be: And now I thank you. Sir, I remember a thing wantonly done towards you, pointing at one present. You sent me a knife for a new-years-gift; and I tyed two verses to it, and sent it back: I pray pardon me if any thing-----For mine unconsiderate speeches in the time of my tentations, I heartily and humbly ask forgiveness. You did then (saith one) seem to rely somewhat



somewhat upon inherent righteousness, as if you sought in your self whereby you should be saved: Indeed we knew your conversation to be unrepveable: *No I dare not affirm it: I trust in nothing but in the name of Jesus.* Have you any certainty in him? *I would not be pressed to a particular assurance in this grievous agony.* We desire you to inform them that shall come unto you of your estate. *My inability is great:* They then praied, i. Giving God thanks, that whereas before they had craved his mercy for his servant, he had heard them, and manifested to his glory, how he never forsaketh his: And besought him, because he knew the malice of the enemy, to perfect his good work, and not suffer him to be tempted above his strength.

strength. Now, Sir, we tell you one thing to your comfort, We never heard you speak any thing against God or man, thorow-out the time of your visitation, but wholly against your self. *I have been bold thus to argue with God, If he hath shewed mercy to such and such, why should not I likewise have hope?* He complained once, how, while he was visiting the sick, (In which work many poor souls found the ready mercifulnes of his heart, and now feel a great want) he lighted upon doubts; which that he might more fully satisfy, when the like might be moved, he studyed too earnestly. One brought him a note book which he had lent. (Alwayes willing to communicate what he had most private) *Here is a book (said he) of great pains,*

pains, &c. To a stranger, a worthy gentleman that came to visit him, he said, *The Lord is mercifull to me, and I have cause of rejoycing, &c.* Afterwards a reverend Governour came to *Dr Ayery,* him, to whom he complained of his sinne and misery. You look not (said he) for any thing in your self. *No, for nothing.* You would amend if you had space. *Oh if I had--- Certainly--* Think on this. As the Lord hath heard the ejaculations and grones of your spirit in your infirmity; so he will now. If he will be glorified by your life, you shall live; Submit your self to him, let him choose for you. *My faith is weak.* All, you know, are here but in part, you desire notwithstanding to runne to that which is perfect: So  
you

you may see how low many have been brought, some (said he) have been Idolatours, was not *Manasses* such an one ? *Yes.* And behold Gods servants from the beginning of the Bible to the end, they have slipped. *Lot* had shrewd slips, but yet here the testimony of the Apostle of him; he was just and righteous. You have been wearied and heavy loaden. *Yes.* For such is the end of Christs comming: your desire is a token of favour: For by how much the neerer we come, the more we thirst. Think now on his loving kindnes; he hath begun, and he will finish whom you have served. *I did endeavour, but vile imperfections, &c.* It is our greatest perfection here, to see our imperfections. Shortly after came to him many young Gentlemen, to whom he said,

saide, *Live in Gods fear, that you may die in his favour : Otherwise the Oxe and the Asse will condemn you ; I spent my time foolishly and prodigally.* You have (saide one) remembred that sufficient-ly ; Remember also Christ. *That is true, Christ is to be remembred, and our sinnes to be remembred also.*

The night following, which was Wednesday night, the Sun of Righteousnes spread gracious beams at his setting, which were comfortable tokens of a glorious rising. His last swan-like song, as he uttered it, was pen'd by some as he uttered it. One comforting him by his bead-side some two houres or more before his death, he brake out into these speeches ; *Quid de salute mea sentiam expectatis ut explicarem : usque adeo indul-*

D

ges

get Deus ijs quos semel dilexerit, ut eos nunquam deferat, atq; ideo me in cœlos transiturum pro certo habeo: Felicissima sunt ea vincula in qua me coniecit Deus benignissimus; You all expect that I should declare what I thinke of my own salvation: God is so indulgent to those whom he hath ever loved, that he never forsakes them, and therefore I am assured I shall goe to Heaven: Most happy are those fetters into which I was cast by a most mercifull God. One telling him, You have fought a good fight, &c. he said, *Expetit, expedit ut contendam ad cœlum; Tollite, Tollite, Eripite, Eripite, ut cœlum adeam: Deus indulget ingenuitati bonorum.* It is requisite, it is requisite that I should contend for Heaven: Take me up, take me up,

up, carry me hence, carry me hence, that I may go to Heaven; God doth cherish the ingenuity of the good. Being put in minde of Gods mercy towards him, he made answer: *Oh, the sea is not so full of water, nor the Sunne of light, as God is of goodnes, his mercy is ten thousand times more.* Being likewise remembred of Gods goodnes towards him, in filling his heart with such comforts, after so great tentations, he said: *I doe (God be praised) feel such comfort from that: What shall I call it? Agony, saith one, Nay, that is too little: That had I five hundred worlds, I could not not make satisfaction for such an issue.* Being moved to lift up his heart in token of thankfulnesse unto his God, he uttered these words: *What, shall I extoll the magnificence*  
of

of God, which is unspeakeable, and more then any heart can conceive? Nay rather let us with humble reverence acknowledge his great mercy : What great cause have I to magnify the great goodnes of God, that hath humbled, nay rather exalted such a wretched miscreant of so base condition to an estate so glorious and stately ! The Lord hath honour'd me with his goodnes : I am sure he hath provided a glorious Kingdom for me. The joy that I feel in my heart is incredible. He made likewise protestation of that which he alwayes before taught against justification by inherent righteousness, and appealing to the knowledge of some there present, what he continually maintained, in that (saith he) I still remain a Protestant. After three chapters read to him,  
Revel.



Revel. 19. Revel. 21. Rom. 8.

Oh, (saith he) *They be glorious comforts: Will you have any more read? Yea, a Psalm, if you please, and named the 23.* One beginning to read it, he desired that it might be sung: One asking him, Will you sing? Yea, said he, *as well as I can.* The Psalm being sung, afterwards the 17. of *John* was read unto him: One comforting him by applying to him that in particular, which Christ in generall performed for the good of the faithfull, he said, *Blessed be God, very often, I am a thousand times happy to have such felicity thrown upon me, a poor wretched miscreant.* After a little rest, *Lord Jesus* (said he) *unto thy hands: Lord receive my soul, Lord lift thou up the light of thy countenance upon me, and be mercifull unto me.*

Then very weak he repeated the Lords prayer twice, and his Belief once very plainly, and distinctly with a strong voice, to the great admiration of the hearers : so he slept in the Lord.

*December 4. Anno*  
*1611.*

*The*



## The Post-script to the R E A D E R.

**T**His copy of M. Bol-  
tons, and intended by  
him for the presse, was  
by M. Edward Bagshaw (o-  
verseer of M. Boltons Will,  
and specially intrusted for the  
printing of it) delivered about  
nine years since to M. George  
Miller, Printer of M. Bol-  
tons works, to be by him print-  
ed, as he had done his other  
books; M. Miller carried it  
to the Licenser, who kept it

## The Post-script

long in his hands, and at last refused it, as too precise for those times : while it was in the Licensers hands, one M. Milburne of intimate acquaintance with him, got a copy of it, and printed it about five years since : but upon examination, the transcribed copy was found imperfect, and by that means the book proved unsaleable. When this present copy was almost printed, M. Miller had notice of such a book, and not before. This is thought fit to be made known, that the Reader might understand that this present copy is the onely true approved copy, and Licensed.

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to the Reader.

---

*censured by an eminent Di-  
vine of the Assembly, as  
a fit and useful book  
for these present  
times.*

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**FINIS.**

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**Imprimatur**  
**Edm. Calamy.**